

A BRIEF

METHOD OF

CATECHIZING.

Wherein are handled these
four points :

1. *How miserable all men are by nature.*
2. *What remedie God hath appointed for their deliuerance.*
3. *How they must liue that are deliuered.*
4. *What helpe they must vse to that end.*

The same points are also contracted, and a forme of examining Communicants added; with Graces before and after meat.

1 Pet. 3. 15. 16.

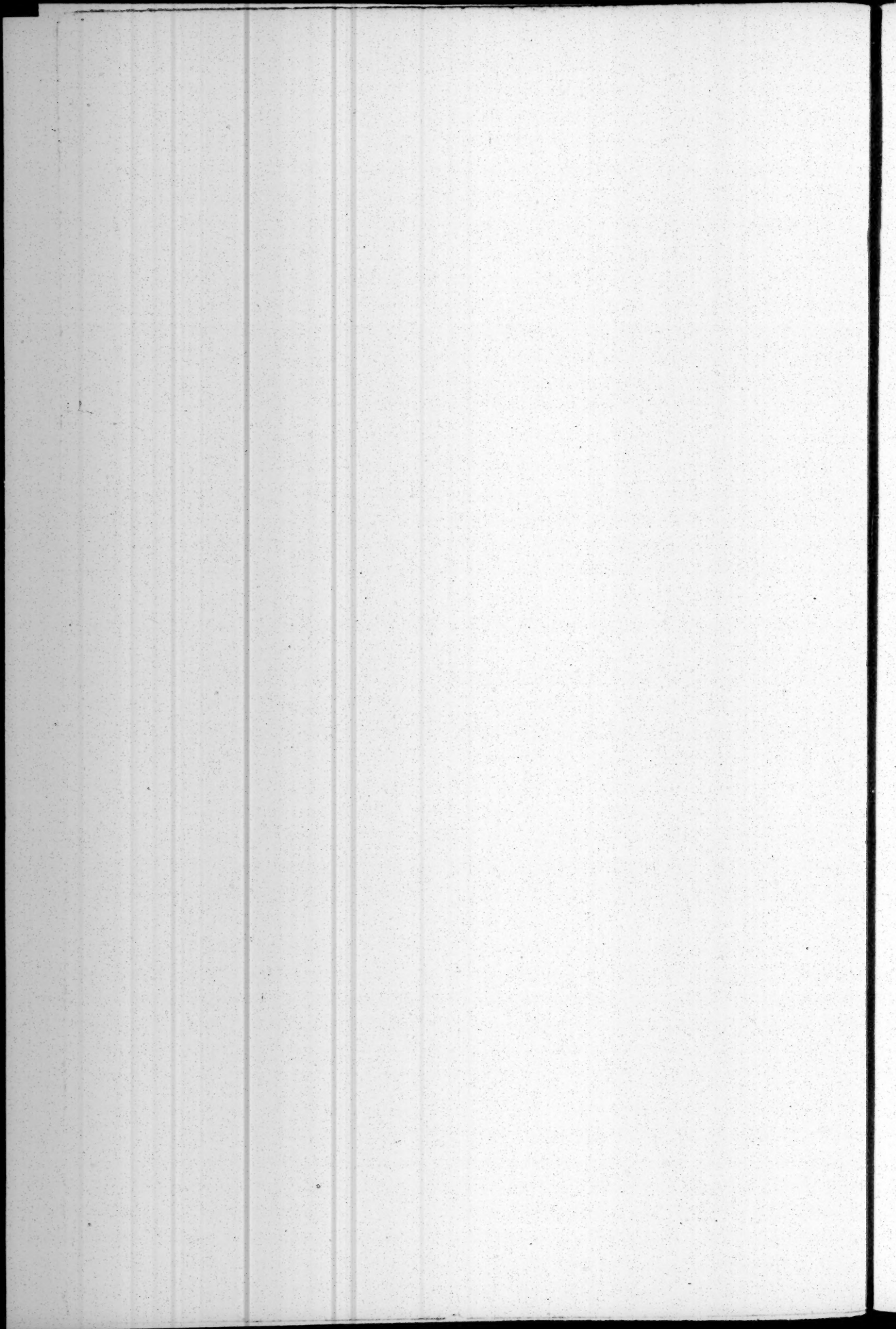
Be ready alwayes to giue an answer to euery man that asketh you a reason of the hope that is in you, with meeknesse and feare.

The 25. Edition, newly perused and amended by the Author.



LONDON,

Printed by Edward Griffin for Henry Featherstone dwelling in Pauls Church-yard at the
signe of the Rose. 1617.



TO THE CHRISTIAN R E A D E R.



Desiring by the often and many impressions of this little Catechisme, the generall passage and good acceptance it hath had with many people, I was moued once more to peruse and amend it, especially in regard of the quotations: being much grieved that I did not take this taske in hand during the life of that blessed seruant of God, and faithfull Minister of the Gospel of Iesus Christ, from whom I had the first proiect thereof, and by whom I was drawne to put it to the Presse; by whose death the Church wherein hee liued lost a most vigilant Pastor, and I a most true and ancient friend, faithful and louing as *Jonathan* to *David*: by meanes of which losse I did vnwillingly vnder-take this small labour; yet something I thought good to doe herein.

The additions, detractions, and alterations which I haue made, are very

To the Christian Reader.

few and small, and such as (I hope) neither the iudicious will dislike, nor the vnlearned stumble at. The chiefe thing I desired and endeouored, was, that the quotations might be more fit & plentifull : which thing if I haue (as my hope is) in some measure attained vnto, then let mee require thee to keepe in remembrance, and put in practise my former admonition ; which was, that the Scriptures quoted in the margin might be diligently searched, and compared with the answer which they are brought to proue. For by this meanes though thou proceed more slowly, yet thou shalt walke more surely, and profit more soundly by this Christian & necessary exercise of Catechizing, when by this meanes thy faith and conscience shall be grounded, not vpon the weake and vnperfect speeches of sinfull men, but vpon the pure and sure words of the Spirit of God. To whose most blessed and holy direction and blessing, I commend and commit thee now and euer.

Thine in the Lord, ST. EGERTON.



PLACES OF

*Scripture, shewing the
necessitie and antiquitie of Ca-
techizing, as well priuately
as publikely.*

TESTIMONIES.



*These words which I com- Deut. 6. 6.
mand thee this day, shall bee 7. 8.
in thy heart, and thou shalt
rehearse them continually
(setting an edge vpon them)
vnto thy children: and thou shalt talke of
them when thou tarriest in thy house, &c.*

*For precept must be vpon precept, pre- Esa. 28. 10.
cept vpon precept, line vnto line, line vnto
line, here a little, and there a little.*

*Therefore leauing the doctrine of the Heb. 6. 1. 2.
beginning of Christ, let vs be led forward
to perfection, not laying againe the foun-
dation of repentance from dead workes,
and of faith to God, &c.*

Examples.

Abraham. *And the Lord said, Shall I hide from Abraham that thing which I doe? for I know him, that he will command his sonnes and his household after him, &c.*
Gen. 18.17

David. *And thou Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, and with a willing minde, &c.*
1 Chro. 28 9.10.

Christ. *He said vnto them, But whom say yee that I am? Then Simon Peter answered and said, Thou art Christ, the Sonne of the living God. And Iesus answered and said vnto him, Blessed art thou Simon the sonne of Ionas, &c.*
Mat. 16.15. 16.17.

Philip. *And Philip ranke thither, and heard him reade the Prophet Esaias, and said, But understandest thou what thou reade? And he said, How can I, except I had a guide?*
Acs 8. 30. 31. 35. 36. 37.

Bathsheba. *The words of King Lemuel: A collection of the precepts which his mother taught him, What my sonne, &c.*
Pro. 31.1.2 &c.



A PRAYER BEFORE the Exercise.

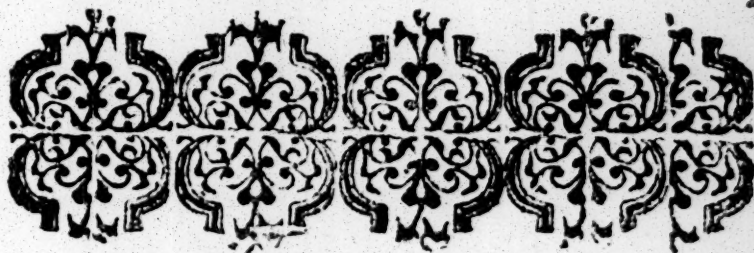


Most blessed Lord,
and heauenly Fa-
ther, we acknow-
ledge and confesse
before thy Maiestie,
that we are dull to
conceiue, weake to remember, hard
to beleue, and slow to practise the
wholesome instructions, fearefull
threatnings, and gracious promises
of thy heauenly word. Wherefore
we humbly beseech thee to be present
with vs at this time, to teach vs and
blesse vs, and to make this exercise of
thy holy word, powerfull and profi-
table vnto vs. O Lord enlighten our
minde, that we may vnderstand,
open our harts, that we may beleue,
and so strengthen our memories, that
we may hide & lay vp thy promises,
precepts and threatnings, in our
hearts,

A Prayer.

hearts, to keepe vs from sinning a-
gainst thee. And though by the cor-
ruption of our nature, wee thinke
euery good thing tedious and vnfa-
uorize, yet wee pray thee to sanctifie
and sweeten the same vnto vs by thy
holy Spirit, that we may finde more
comfort therein, then in any worldly
or bodily exercise whatsoeuer. And
grant, O Lord our God, that this
true ioy and sound delight may make
vs watchfull to redēme the time,
and constant in performing this holy
dutie, to the daily increase of faith
and a good conscience, to thy glory
and our owne saluation, through our
Lord and Saviour Iesus Christ: to
whom with thee and the holy
Ghost, be giuen all honour
and glory for euer.

Amen.



A BRIEFE METHOD

of Carechizing : wherein are
handled these foure points :

1. *How miserable all men are by nature.*
2. *What remedie God hath appointed for their delinrance.*
3. *How they must liue that are delinced.*
4. *What helpes they must vse to that end.*

Certaine generall questions.

Q. **O**F what religion are you? *Religion.*

A. **O**F the Christian Reli- *Act. 11. 24.*
gion.

Q. What religion is that?

A. That which teacheth men to *Acts*
looke for true and eternall happinesse
by Christ alone.

Q. Where is this religion taught?

A. In the holy Scriptures of the *Scriptures.*
old and new Testament, which are
giuen vs of God to testifie of Christ, *Ioh. 5. 39.*
to be a perfect rule of sound doctrine *2 Tim. 3.*
and good life. *16.*

Q. What

Q. What learne you generally out of the Scripture?

A. Two things: The knowledge of God, and of our selues, wherein standeth our true happinesse.

Q. What is God?

A. God is a spirituall Essence, that hath his being of himselfe.

God.
Ioh. 4. 24.
& 8. 58.

Q. What be the properties of God?

Exo. 3. 14.

Act. 17. 28.

Esa. 42 8.

A. They be of two sorts: some are incommunicable with the creatures, and some are communicable.

Q. What be his incommunicable properties?

1 Ioh. 1. 5.

Reu. 1. 8.

1 Kin. 8. 27

A. Simplesnes without mixture, Eternity without beginning or end, and infinitenesse or Imcomprehensiblenesse.

Q. What be his communicable properties?

Ios 24. 19.

1 Tim. 1. 17

Reu. 1. 8.

Gen 18. 25

Mat. 19. 17

Iam. 1. 17.

A. They are chiefly five: Holines, Wisedome, Power, Justice, & Goodnes; all which are eternall, infinite & vnchangeable like himselfe.

Q. Is there any more but one only true God?

Mat. 12. 29

1 Ioh. 5. 7.

A. No: but this one God hath made himselfe knowne to vs in the seuerall

rall persons, the Father, the Sonne,
and the holy Ghost.

Q. What are the workes of God?

A. They are generally three, *Decree.*
whereof the first is the decreeing and *Act 15.18.*
fore-appointing of all things before *& 2.23.*
all times to his owne glory. *Pro. 16.4.*

Q. What speciall things hath God
foreseene and appointed?

A. He hath appointed some men *Predestina-*
(called therefore his elect or chosen) to *tion.*
eternall glory, & others to eternal fire. *Mat. 25.46*
Ro 9.22.23

Q. What is the second worke? *1 Thes 5.9.*

A. The making of all things in *Creation.*
the beginning exceeding good, in their *Gen. 1.31.*
seuerall kinds. *Col. 1.16.*

Q. What is the third?

A. The ruling and governing of *Gouvernement.*
all things most wisely, mightily and *Pro. 16.33.*
righteously. *Mat. 10.29*

Q. How did God make mankind? *2. Chro. 11*

A. He made the man of the dust of *4.*
the earth, and woman out of man, & *Gen 2.7.*
both of them as wel male as female in *21.*
his owne image. *& 1.26.27.*

Q. Wherein standeth this Image
of God?

A. Chiefly in those three things: *Col. 3.10.*
Knowledge,

Eph. 4. 24 Knowledge, Righteousnes, and true Holinesse.

The first principall point.

Q. Did man and woman thus made, continue in this holy & blessed estate?

Mans fall.

A. No: they fell from it, and became most uncleane, cursed, and miserable creatures.

Gen. 3. 12.
Eccl. 7. 31.

Q. How did they fall?

2 Cor. 11. 3
1 Tim. 2. 14

A. By the inticement of the Diuel and their owne wilfull disobedience in breaking the commandement of God.

Q. What came to vs their posteritie thereby?

*Originall
guiltinesse
and corrup-
tion.*

Rom. 5. 12.

Gen. 6. 5

2 Cor. 2. 4.

Iob. 5. 7.

Psal. 51. 4.

A. Three things: Guiltinesse of their sin, corruption of nature, bondage to Satan, and continuall sinning against God, in thought, word, and deed.

Q. What is sinne?

A. Sin is an offence against God, or a breach of Gods law.

Ioh. 3. 4.

Dan. 6. 8.

Math. 6. 12.

Q. What is guiltinesse?

A. The merit & desert of sin, making the creature sinning subiect to wrath and punishment.

Q. What

Q. What is the punishment of sin? *Punishment.*

A. The losse of Gods fauour and former happines, with the due deseruing of all plagues in this world, and hell fire in the world to come.

Q. How came these things to vs their posteritie by their fall?

A. Because Adam and Eue were the common parents of vs all, and the very stocke and roote from whence all mankind did spring.

Q. Are all men sinners then?

A. Yea: all haue sinned and failed of the glozy of God, there is none that doth good, no not one.

Q. And are all subiect to this punishment?

A. Yea: all without exception are the children of wrath, and bondslaues of Satan.

Q. How may we be touched with the sense and feeling of our sinnes?

A. If we consider the multitude, and hainousnesse of them, being committed against the glorious Maiestie of God, and his most pure and vndefiled law.

Q. How may we be touched with feare

Deut. 28.

15. 61.

Marke 9.

43. 44.

feare and horror of the punishment?

A. If we consider how many and how grievous Gods iudgments are in this life, and how intollerable and endlesse in the life to come.

Q. What ought this feeling and feare to worke in vs?

Leuit. 13.

41.

Iob 42. 6.

Mat. 11. 28.

Luk. 5. 17.

18.

A. An vtter loathing and dislike of our selues, with an earnest desire and carefull labouring after the remedie prescribed in the Gospell.

The second principall point.

Remedie.

Q. What remedie is there against this miserie?

Acts 4. 12.

Rom. 7. 24.

25.

A. None at all, either in our selues or in any creature, but onely in Iesus Christ.

Q. What is Christ?

1 Cor 1. 30

Christ.

A. The eternall Sonne of God and second person in Trinitie, both God and man.

Q. How came Christ to be man?

Ioh. 1. 14.

Luke 1. 35.

A. By taking our nature to him selfe, being conceiued by the holy Ghost, and borne of the virgin Mary.

Q. Why was it needfull he should be man?

A. Because

A. Because he could not haue died and satisfied for mans sin, except he had taken mans nature.

Christ mans.
Ioh. 1. 14.
Luk. 1. 35.

Q. Why was it needfull hee should be God?

A. Because else he could not haue overcome death, and performed that perfect satisfaction and righteousness which the diuine iustice required.

Christ God.
Heb. 4. 14.
& 7. 52.

Q. What hath Christ done for man?

A. He hath fully pacified Gods infinite anger against the sins of all the elect, freeing men from sin and death, by his death and sufferings, and so is made our redemption.

Redemption.
Ioh. 10. 11.
& 17. 9.
Heb. 5. 7.
Ephes. 5. 2.
1 Cor. 1. 30

Q. What else hath he done?

A. He hath fulfilled for them that perfect righteousness which the diuine iustice required, and so is made our righteousness.

Righteous-
nesse.
Math. 3. 15
Rom. 10. 4.
1 Cor. 1. 30

Q. What blessing and reward doe men reape by the obedience & righteousness of Christ?

A. By him they haue adoption, that is, they are made the children of God and heires of eternall glory.

Adoption.
Ioh. 1. 12.
Gal. 4. 5.
Ephes. 1. 5.

Q. What else hath Christ don for vs?

A. Hee hath sanctified our nature

Sanctifica-
tion.

Rom. 8. 2. in his owne person, and doth sanctifie
 1 Cor. 1. 30 vs daily by his Spirit, & so is made
 Heb. 2. 11. our sanctification.
 Ioh. 17. 19.

Q. Doe men perfectly enioy all these benefits in this life?

Sanctification imperfect.

A. They are fully iustified in the sight of God, and adopted into the number of his childzen, but not wholly freed from sinne, till after death.

Q. How then can any thing that proceedeth from vs be pleasing to God?

Intercession.

A. Because Christ, sitting at his right hand, a mediatur, maketh our duties (though weake and imperfect) acceptable to his Father.

Q. Who are partakers of these benefits by Christ?

A. Onely such as come vnto him, that is, which beleue in his name.

Q. What is it to beleue in Christ?

Faith.

A. To be truely perswaded that he is a Saviour euen to vs.

Q. What encouragement haue we to beleue in Christ?

A. Because wee are commanded and exhorted so to doe, & for that he is offered freely vnto vs of God, with this only condition, to beleene in him.

Q.

Q. It is for the worthinesse of our faith, that we are saued?

A. No: (for we beleue in part)
but only for the worthinesse of Jesus
Christ, vpon whom faith laieth hold.

Math. 9. 24.
1 Cor. 13. 9
Luk. 17. 5.
Heb. 10. 15
10.

Q. Is it in our power to beleue?

A. No: it is the gift of God to his
children, wrought in their hearts by
the holy Ghost, through the preach-
ing of the word.

Eph. 2. 8.
Act. 13. 48.
Rom. 10.
17.
Gal. 5. 22.

The third principall point.

Q. Seeing we are saued onely by
Christ through faith, may wee now
liue as we list?

A. No: for the Gospell teacheth
vs to deny all vngodlines and world-
ly lusts: and Christ died to purge vs
to himselfe a peculiar people, zealous
of good workes.

Tit. 2. 11.
12. &c.
2 Tim. 2.
192

Q. What workes are to be accoun-
ted good workes?

A. Such as proceed from faith, and
be done to the glory of God, & groun-
ded vpon the word of God.

Good workes.
Act. 15. 9.
Heb. 11. 6.
1 Cor. 12.

Q. What call you the first and con-
tinuall worke of Gods Spirit in the

31.
Ro. 14. 13.

faithfull?

Repentance. *A.* Repentance: that is, such a changing and renewing of the heart, as bringeth forth a new life and conversation.
 Math. 3. 78.
 & 12. 33.
 34. 35.

Q. What be the parts of repentance?

A. Two: that is, dying to sin, and living to righteousness: or the putting off the old man, & putting on the new.
 Rev. 22. 11.
 Rom. 6. 11.
 Ephes. 4. 12

Q. Whence do these two spring?

A. From the power and vertue of Christs death and resurrection, into whom we are ingrafted by faith.
 Rom. 6. 3.
 4 5.
 Ioh. 15. 1. 2.

Q. Wherein doth repentance chiefly appeare?

A. In the changing of the thoughts, affections, & purposes of our hearts.
 Rom. 12. 23.
 29. & 7 22.

Q. Why should we repent & do good works, seeing we are not saved by the?

A. Because God requireth them at our hand: and that no unrighteous person shall enter into the Kingdome of God.
 Ephes. 4. 22.
 23.
Motives to repentance and good works.

Q. Wherefore else?

A. To glorifie God our heavenly Father, and to shew our selves thankfull for all his benefits, especially for our redemption by Jesus Christ.
 1 Cor. 6. 9.
 10.
 Math. 5. 16.
 2 Per. 1. 9
 1 Per. 2. 9.

Q. Is

Q. Is there any other reason?

A. Yea: for by this meanes we may win others to God, and make sure our owne calling and election to our selues.

1 Pet. 3. 1.
2 Pet. 1. 10.
& 2. 12.

Q. How can we haue any assurance of our calling and election by works?

A. Because they shew whether our faith in Christ be true or counterfeit, liuing or dead.

Gal. 5. 6.
Iam. 2. 14.
I Ioh. 1. 6. 7.

Q. What workes doe chiefly shew this?

A. Peace of conscience, uprightnesse of heart, the true feare and loue of God and our brethren, striving against sinne, victory over the world, and such like.

Rom. 5. 1.
& 2. 29.
Ioh. 21. 17.
Ioh. 1. 3 14.
1 Ioh. 5. 4.

Q. What other witness haue the faithfull?

A. They haue the Spirit of God bearing witness to their spirits, that they be the Children of God.

Rom 8 16.
Ioh. 5. 6. 7 8

Q. Do these witnesses neuer faile the faithfull?

A. They may bee overshadowed in them by the malice of Satan, and conscience of sinne: but neuer finally and wholly taken away.

Luk. 22. 31.
32. 56. 57.
1 Gal. 5. 1. 9.
10. 11.

Q. Why ſo?

Ephes. 1. 4.

Heb. 6. 13.

Ioh. 10. 28.

A. Becauſe they are groundeſd vpon the euerlaſting purpoſe, and faithfull promiſe of almighty God.

Q. Do our workes deſerue nothing at Gods hand?

Phil. 2. 13.

Luk. 17. 10.

Heb. 11. 6.

Eſay 64. 6.

Gal. 5. 17.

A. No: for they are his own workes in vs, and a debt moſt due to him: beſides, in vs they are ſpotted and imperfect: and finally, we are freely iuſtified by faith before we do them.

Q. Theſe are ſtrong perſwaſions to liue godly: but is there no reward for good workes?

1 Tim. 4. 8.

Mat. 19. 29.

1 Cor. 15.

38.

2 Cor. 4. 17.

2 Tim. 4. 8.

Rom. 6. 23.

Heb. 6. 10.

A. Yes: exceeding great, both in this life, and eſpecially in the life to come.

38.

2 Cor. 4. 17.

2 Tim. 4. 8.

Rom. 6. 23.

Heb. 6. 10.

Q. Cometh this of the worthineſſe or merit of our workes?

Rom. 6. 23.

Heb. 6. 10.

A. No: but onely of the free fauour and faithfull promiſe of God.

Q. What other ſpurre haue we to good workes?

Pſal. 116.

17.

Heb. 13. 6.

Act. 17. 28.

A. The lively remembrance of Gods benefits paſt and preſent, and his promiſe of aſſiſtance in time of neede.

The fourth principall point.

Q. What meanes hath God appointed to continue and increase his graces in vs?

A. They are generally of two sorts: publicke and priuate. 2 Sam. 6. 13.
14. 20.

Q. What shall wee say of them which want both these?

A. That their estat is very fearefull, and for ought we know, plaine damnable. Ephes 2. 12
Pro. 29. 18

Q. And what of such as hauing the means, do either refuse or abuse them?

A. That they be farre more inexcusable before the iudgement seate of God. Act. 14. 16.
2 Chiron.
1. 3.

Q. What are the publicke meanes?

A. They are foure: prayer, the word preached, sacraments, and discipline. Mat. 11. 22
1 Tim. 2. 1.
Mat 28. 18
19. 20.
Act. 15. 21.
1 Cor. 11.

Q. What is prayer?

A. It is a religious calling vpon God alone, in the name of Christ, craving the things we want, and giuing thanks for those we haue. 23.
Math 18. 15
Psal. 50. 15
Col. 3. 17.
Dan. 9. 5.
&c.

Q. When do men pray aright?

A. When they aske things lawfull. Iam. 4 3. &
1. 6.

Luk. 15. 17. full to a right end, and come with
 Gen. 18. 27. faith in Chriſt, feeling of their owne
 Mat. 11. 25. wants, reuerence of God, and loue to
 their brethren.

Q. What elſe is required in praier?

Iam. 5. 16. *A.* It muſt be ſeruent and earneſt,
 Luk. 18. 1. and alſo conſtant and continuall.

2. &c.

Q. What call you preaching?

1 Theſ. 5.

A. When the word of God is true

17.

Preaching. ly expounded and profitably applied,
 Neh. 8. 8 with doctrine, exhortation, rebuke,
 Luk. 4. 1 and comfort.

1 Cor. 14. 3

Q. How may wee profite by the
 2 Tim. 2. word preached?

16.

A. If, being perſwaded, that it is

Rom. 1. 16 Gods ordinance, we come with

Luk. 8. 18. prayer, heare with attention and ap-

Act. 17. 11. plication, and after call to minde.

Luk. 11. 28. What wee haue heard to put in pra-
 tiſe.

Q. What ſay you of the word read?

Reading. *A.* It is a part of Gods ordinance,

Act. 13. 15. yet much more effectuell when it is

1 Cor. 14. preached.

24. 25.

Thus much of Prayer, and of the Word.

Sacrament.

Q. What is a Sacrament?

Rom. 4. 11. *A.* It is a holy ſigne and ſeale ordai-

1 Cor. 10. ned of God, to aſſure vs of his loue to
 16. vs

us in Christ, and to testifie & confirme our faith and obedience to him, & our loue & fellowship one with another.

Q. How is it a signe, and how is it a seale?

A. It is a signe, because it setteth forth Christ and his benefits to the outward senses of all: and a seale, because it doth effectually applie the same to the faithfull receiver.

1 Cor. 10. 1
2. 3. 4.
Marke 16.
15. 16.
Gal. 3. 27.

Q. How many Sacraments be there?

A. Two: Baptisme, and the Lords Supper.

1 Cor. 10.
2. 3. 4.

Q. What is Baptisme?

A. The Sacrament of the new and spirituall birth, assuring us by the due sprinkling of water, & we are cleansed from our sins by the blood of Christ, & sanctified by his Spirit.

Baptisme.
Act. 22. 6.
1 Ioh. 1. 7.
Ioh. 3. 5.
Tit. 3. 5.
1 Cor 6. 11

Q. What else doth it teach and assure us of?

Rom. 6. 3.
&c.

A. It is also a pledge of the resurrection of our bodies after death.

1 Cor. 15.
29.

Q. Why are wee baptized in the name of the Father, the Sonne, and the holy Ghost?

Rom. 6. 12.

A. To teach and assure us of our Communion with one God in three persons.

Mat 28. 19
1 Ioh. 1. 3.
Col. 2. 6.
1 Cor. 1. 13

Q. Why

Q. Why are infants baptized?

A. Because the couenant and promise of God is made to the faithfull, and to their sēde.
 Gen. 17. 7.
 & 21. 4.
 1 Cor. 7. 14
 Acts 2. 39.

Q. What is the Lords Supper?

A. The Sacrament of our spirituall nourishment, assuring vs by bread and wine, duly giuen and receiued, that by Christ we shall be nourished to eternall life.
 Lords Sup-
 per.
 1 Cor. 10.
 16.
 Iohn 6. 51.

Q. May all that professe Christianitie, be admitted as fit and worthy receiuers?

A. No: but only such as can, and also doe diligently proue, examine, and trie themselves.
 1 Cor. 11.
 28. 29.

Q. Wherein must Christians examine and proue themselves?

A. Whether they know the grounds of Religion, beleeue in Christ, hate their sinne, and loue their brethren.
 Prou. 19. 2.
 2 Cor. 13. 5
 Luk. 13. 5.
 Matt. 6. 12.
 & 5. 23.

Q. What if men cannot finde those things in themselves?

A. Then they must forbear till God haue wrought them, vsing carefully all other helpes appointed for that purpose.
 1 Cor. 11.
 27. 29.
 Exod 20 7.

Q. What

Q What if they finde them weake and feeble?

A. Then they may and ought to receive, to be further strengthened. Mat. 11. 28
& 12. 20.

Q What is discipline?

A. That order and power which God hath left to his Church to avoid offences, and recover such as do fall. Discipline.
Mat. 18. 15
16. &c.

Q What is this power called in the Scripture?

A. It is called the keyes of the kingdome of heauen, and the power of binding and loosing. Mat. 16. 19
Luk. 11. 52

Q Why so?

A. Because the repentant are as it were loosed and set into heauen by applying the promise of forgiveness of sins, and the obstinate bound and shut out. Ioh. 20. 23.
Luk. 7. 50.
Act. 8. 23.
37.
1 Cor 5 5.

Q Is it lawfull for euery man to preach, & to administer the Sacraments and discipline, and to pray publikely?

A. No: it is utterly unlawfull for any man, except he be lawfully called thereunto. Ro. 10. 15.
Heb. 5. 4.
2 Sam. 6. 7.
2 Chro. 26.
18.

Q May we not rest in these publike meanes?

A. No: for we cannot alwaies haue them, 1 Sam. 26.
19.

Psal 4.4.

A& 17.11.

Mat.6.6.

Reading.

Luk 10.26

Mat.24.15.

Reu.1.3.

Deut 17.

19.

2 Tim.1.13

Dan.9.2.

Deut.17.

18.19.20.

A& 17.11.

Meditation.

Psal.119.

15.25.97.

Rom.15.4

Psal.1.2.

Mat.6.20.

21.

Psal.119.

Col.3.12.

Prayer.

Col.4.2.

1 Tim.4.5.

Mat.6.6.

them, and the word of God, and our infirmitie requireth priuate also.

Q. What is the first priuate helpe?

A. Reading of good booke, and especially the booke of God, fitly called the Bible, as if it were the onely booke of all booke.

Q. What is the fruit of reading?

A. It is a means to increase knowledge and conscience, and to make vs heare the word with more fruit.

Q. What is the second priuate helpe?

A. Meditation, that is, an earnest thinking vpon profitable things, as the words & works of God, his iudgements and mercies towards others, but especially towards our selues.

Q. What is the fruit of meditation?

A. Not onely to keepe the minde free from wicked and idle thoughts, but also to fill it with some holy and profitable matter.

Q. What is the third helpe?

A. Prayer, which must be daily offered vp to God in priuate, that he may haue the glory of pardoning our daily sinnes, and of sanctifying our soj, labours, and rest vnto vs.

Q. What

Q. What is the fourth helpe?

A. Godly conference, instructing, rebuking, exhorting, comforting one another in wisdom and love.

Conference.

Heb. 3. 13.

& 10. 24.

Exo. 18. 8.

Mal. 3. 16.

Q. What is the fift helpe?

A. A carefull practise of that wee know, without which we shall neuer truly taste the vertue of religion and power of godlinesse.

Practise.

Ioh. 7. 17.

& 13. 10.

Luk. 8. 18.

Q. Are the labours of our calling any hinderance of godlinesse?

A. No: but great helpes, if they be performed in due time, with conscience, cheeresfulness, and moderation, not quenching the love and care of better things.

Ep. 6. 5 &c.

Acts 18. 3.

& 20. 34.

Q. How shall wee attaine this moderation?

A. If we be truly perswaded that our happinesse consisteth not in outward things, but is laid by for vs in the life to come.

Luk. 12. 15.

Heb. 11. 13.

14. 15. 16.

Mat. 16. 26.

Q. What helpe receiue Christians from Gouvernors & Magistrates, both private and publike?

Gouvernors.

A. Very great: for by their authority they are bridled from sinne, and encouraged in vertue, and under them

1 Tim. 2. 2.

Rom. 13. 3.

4.

Psal. 72. 7.

them they live a godly and peaceable life.

Q. What will the enioying and right vse of all these meanes worke in Gods children?

2 Cor. 6. 11

Ephes. 5. 8.

Acts 26. 18

Phile. 16.

A. A most happy and comfortable change from that which they were befoze, even in this life.

Luk. 16. 22.

& 23. 45.

Mat 23. 46

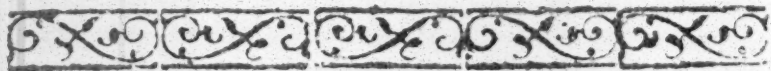
Reu 10. 13

1 Thess 4.

16. 17.

Q. What becommeth of them after this life?

A. The soule goeth immediatly into the paradise of God, and the body shall be raised up at the last day, & ioined with the same in glory for ever.



THE FOVRE PRINCIPALL points, contracted and diuided into euen parts : euery part containing ten questions.

Q. What is the estate of euery naturall man?

Miserie.

Eph 2. 2. 3.

& 4. 17. 18.

Rom. 7. 24.

Esay 59. 2.

Rom. 6. 23

& 3. 23.

A. Very miserable, and in no wise to be rested in.

Q. What maketh his estate so bad?

A. Two things : sinne, and the punishment thereof.

Q. What

Q. What call you sinne?

A. Every breach of Gods Law.

Q. How doth man breake the Law of God?

A. By doing things forbidden, leaving things commanded, or failing in the manner.

Q. What is the punishment of sin?

A. All miseries in this life, death in the end, and hell ever after.

Q. Is sin such a grievous thing?

A. Yea: it is the most hainous and loathsome thing in the world.

Q. How appeareth that?

A. Both by the punishment, and by the person against whom it is committed.

Q. Who is that?

A. Almighty God, whose holines, power, iustice and goodnes, is infinite and unspeakable.

Q. What shall a man doe in that wofull estate?

A. Bewaile his misery, and hasten to get out of it.

Q. Is he able of himselfe to do this?

A. No: and besides he hath three enemies, the flesh, the devill, and the world,

1 Ioh. 3. 4.

Psal. 51. 4.

Esa. 1. 16.

Dan 9. 6.

Eze. 33. 31.

Nu. 20. 10.

Esa. 64. 6.

Deut. 27.

26. & 28.

15. &c.

Luk. 16. 23

26.

Pro. 15. 9.

& 21. 27.

Esa. 1. 13. 14.

&c.

Ier 2. 19.

Mat. 9. 43.

44.

Iob 34. 18.

Reu 19. 16.

Esa. 6. 3.

1 Sa. 2. 25.

1 Co. 10. 22

Psal. 36. 5.

Deut. 32. 6.

1.

Heb. c. 38

& 12. 29.

Luk. 11. 7

16. 2.

16. 12. 13.

Heb. 12. 1.

Luk. 11. 14.

Eph. 6. 12.

world, that will labour to hold him
in it.

The second part.

Q. Where shall a man finde helpe?

*Deliver-
ance.*

Acts 4. 12.

A. Only in Jesus Christ, the only
begotten Sonne of God.

Q. What hath hee done to deliver
man out of miserie?

Joh 1. 14.

Mat 3. 15.

A. He became man, & in our na-
ture fulfilled all righteousnesse, doing
and suffering whatsoever belonged
to the full satisfaction of the law, and
iustice of God.

Q. How hath he done this?

Gal. 3. 13.

Ro. 4. 25.

A. By bearing for vs the punish-
ment which the Law threatned, and
fulfilling the righteousnes which the
Law required.

Q. How did Christ beare the pu-
nishment due to sinne by the Law?

Mat. 2. 14.

Luk 9. 58.

Phil. 2. 8.

Luk. 3. 51.

A. By enduring manifold miseries
all his life time, and in the end the
wrath of God, and the cursed death
of the Crosse.

Q. How did he worke the righte-
ousnesse required by the Law?

Mat. 3. 15.

A. By being obedient to the will
of

of God, in thought, word and deed, all his life long. 1 Pet. 2.23.
Heb 7.20.

Q What benefit haue men by Christ his death and sufferings?

A. Deliverance from sinne, and the punishment thereof. 1 Cor. 15.
56.57.

Q. And what by his righteousness and obedience? Heb. 2.14.
15.

A. The fauour of God, and euerlasting happines. Rom. 5.18.
19.

Q. How may men obtaine these benefits by Christ? Gal. 4. 4. 5.

A. Onely by a true faith in him. Ioh. 1.12.

Q. What is a true faith in Christ?

A. An assurance, that by his sufferings our finnes are forgiven: and by his righteousness, the fauour of God, & euerlasting life is obtained for vs.

Q. Is it in our power to beleue?

A. No: it is the gift of God by the working of the Spirit, through the preaching of the Gospell. Rom. 1.16.
17. & 10.17
Ephes. 2. 8.
Gal. 5.22.

The third part.

Q. Shall all beleeuers haue benefit by Christs death?

A. All that do truly beleue shall: Godly life.
Ioh. 3. 16.
Iam. 2.14.
but there is a dead faith that profiteth

teth nothing.

Q. How is the true faith perceiued?

Iam. 2. 18. A. By the fruits thereof, and
1 Ioh. 3. 3. namely by repentance.

Q. Why so?

Luk. 19. 8. 9. A. Because wheresoeuer Gods
Act 15. 9. Spirit worketh true faith, there hee
worketh repentance also.

Q. What is repentance?

Mat. 3. 8. A. Such a change of the heart, as
Rom. 12. 2. bringeth forth a reformed life.
Esay 1. 16.

Q. Whence commeth this change?

Luk. 7. 47. A. Especially from the sight and
1 Ioh. 4. 19. feeling of Gods mercy towards vs in
Christ.

Q. From what is the heart changed?

Ioh. 21. 15. A. From the loue of the world, to
Philem. v. the loue of God: from carelesnesse, to
11. conscience, and desire to please God.

Q. What is the change called?

Tit. 2. 12. A. It is called in Scriptures, a
1 Ioh. 2. 15. new creature.
2 Cor. 5. 17
Gal. 6. 15.

Q. How doth it appeare?

Psal. 34. 14. A. When in word and deed we en-
Rom 12. 9. deuour to abstaine from euill, & exer-
Eph. 4. 25. cise our selues in that which is good.

Q. Is this change of heart and
minde perfect in any?

A. No

A. No: we believe not perfectly, and therefore we cannot love perfectly: but we must strive to perfection.

Q. How must we strive?

A. By a diligent use of the means which God hath appointed for our increase in faith and repentance.

Mat. 9. 2.

1 Cor. 13. 9

Heb. 6. 1. 3.

2 Pet. 3. 8.

Phil. 3. 1. 2.

1 Pet. 2. 2.

1 Thess. 5.

19. 20.

The fourth part.

Q. What are the publique means? *Helpes to*

A. They are chiefly three, hearing the word, receiving the Sacraments, and joyning in prayer.

godlinesse.

Rom. 13.

Luk. 22. 19.

1 Tim. 2. 1.

Rom. 4. 11.

1 Cor. 10. 16

Q. What are the Sacraments?

A. Certaine outward signes and seales appointed of God, to assure us that Christ and all his benefits are given to us.

Q. How many Sacraments are there?

A. Two: Baptisme and the Lords Supper.

1 Cor. 10.

2. 3. 4.

Q. What doth Baptisme assure us of?

A. That being ingrafted into Christ, wee are washed from our sins by his blood, and borne anew to God.

Tit. 3. 5.

1 Pet. 3. 21.

Q. What doth the Lords Supper assure us of?

A. It doth further warrant us, that

1 Cor. 10.

16. 17. & 11

25. 26.

Christ is giuen to vs to be our spirituall nourishment to euerlasting life.

Q. Who maketh the right vse of the Sacraments?

Acts 20. 11.

12.

Rom. 2. 25.

A. Hee that is thereby daily confirmed in faith, & newnesse of life.

Q. Who obtaine this benefit by the Lords Supper?

Acts 8. 37.

1 Cor. 11.

28.

A. Such as come with knowledge, faith, repentance. and loue.

Q. What is prayer?

Mat. 6. 9.

&c.

Luk. 17. 15.

16. 17

A. A craving of those things at Gods hands which wee want, and a thanking him for those we haue.

Q. When do men pray aright?

Psal. 50. 14.

Col. 3. 17.

A. When they pray onely to God in the name of Christ: asking things lawfull, to his glory, with faith, feeling and loue.

Q. What be the priuate meanes?

Gen. 24. 63

& 18. 19.

Dan. 9. 2.

&c.

Luk. 21. 34.

Heb. 10. 24.

Psal. 119. 9.

A. Reading, and prayer, alone and with others, instructing our families, thinking vpon good matters, admonishing and comforting one another, and watching ouer our alone wayes, according to the word.



A MORE BRIEF

summe : wherein the former forty

Questions and Answers are
brought to foure.

Q. **W**Hat is the summe of
the first poynt ?

A. That euery man by nature is a most vile & cursed creature, an enemy to God, a bondslave to sinne and Satan, and heire of eternall condemnation.

Gen. 6. 5.

Psal. 51. 45

Ioh. 3. 6.

Rom. 4. 10.

Eph. 2. 1. 2 3.

Q. What is the summe of the second point ?

A. That the onely meanes to free vs out of this miserable estate, and to make vs truly happy and holy, is Iesus Christ alone, and the same apprehended onely by faith.

AA. 4. 12.

& 26. 15 18

Heb. 2. 14.

15.

Ioh 1. 12.

Q. What is the summe of the third point ?

A. That whosoever doth truly beleue in Christ Iesus, is a new creature, daily dying to sinne, and rising againe to righteousness and holines.

Rom. 6. 2.

& 8. 1. 2.

& c. & 7. 4.

2. 8. 3. & c.

2 Cor. 5. 17

Col. 3. 1. 2.

C 3

Q. What

Q. What is the summe of the fourth poynt?

Pro. 29. 18.

Amos 8. 11

12.

Rom. 10.

14. 15.

Exod. 20. 8

& 31. 13.

A. That whosoever will continue a new creature, & increase in grace, must conscionably vse both the publique and private meanes which God hath appointed for that end.



A FORME OF EXAMINING
such as are to receiue the
Lords Supper: diuided in
into two parts.

The first part.

Q. **V** Herefore do you desire to receiue the Lords Supper?

1 Cor. 11.

24. 25.

Rom. 4. 11.

A. Because it is the ordinance of God, appointed by him to confirme my faith.

Q. Doe you then finde weaknesse of faith in your selfe?

Mar. 9. 24.

Luk. 17. 5.

A. I doe indeed finde that my faith is feeble and needeth strengthening.

Q. How perceiue you that?

Pf. 116. 10.

A. By my coldnes in prayer, want of loue.

loue, zeale, repentance, & good works. Rom. 10.

Q. What else?

14. & 8. 16.

A. By my feare of death, desire of life, loue of the world, and such like. Luk. 7. 47.

Phil. 1. 23.

1 Ioh. 2. 15.

Q. These doe plainly argue a weaknesse of faith: but have you faith at all or no?

A. Yea: for I am truly perswaded of my owne saluation by Iesus Christ alone. 2 Cor. 5. 1.

Phil. 3. 10.

21.

Q. What is the ground of your perswasion? Gal. 2. 20.

A. The ground of my perswasion is the free and gracious promise of God, reuealed in the Gospell. Rom. 10. 17.

Eph. 1. 15.

Q. What is that promise?

A. That whosoever belongeth in the onely begotten Son of God, shall not perish, but haue euermore life. Ioh. 3. 16.

Q. Why doe you beleue this promise?

A. Because God, who hath so freely made it, is both able and faithfull to performe it. 2 Cor. 1. 8.

Heb. 12. 19.

Ioh. 10. 29.

Q. God in his owne nature is almighty and most true: but what further assurance haue you heereof? 1 Cor. 1. 9.

1 Cor. 1. 9.

A. His word is sufficient: yet ten- Heb. 6. 17.

ding my infirmity, he hath bound it with an oath, and set to his seale.

Q. How doth he set his seale?

Rom. 4.11.

A. By the ministry of the Sacraments, which the Apostle calleth seals of the righteousness of faith.

Q. Why doth he call them so?

Gal. 3.27.

A. Because thereby God doth assure me (a every faithfull receiver) that Christ is mine, with all his benefits.

Q. What be the benefits which the faithfull receive thereby?

Rom. 8.29.

30.
1 Cor. 3.33

A. They be six; election, redemption, iustification, sanctification, adoption, and intercession.

Q. What is election?

Election.

Ephes. 1.4.

A. Our being chosen of God the Father in Jesus Christ, to life everlasting, before all eternity.

Q. What is redemption?

Redemption.

Luk. 7.47.

Luk. 1.74.

Col. 2.14.

A. Our deliverance from all our enemies, sinne, death, and hell.

Q. What is iustification?

Iustification

Phil. 3.9.

2 Cor. 5.21

A. Christ's making sinners accepted and perfectly righteous in Gods sight, by his owne righteousness imputed and given unto them.

Q. What is sanctification?

A. Our

A Our holines, begun in this life, and to be perfected in the life to come.

Sanctification.

Q. What be the parts of sanctification?

Apoc. 20. 6

Luk. 1. 75.

A. Two: whereof the first is, the Spirit killing of sinne in vs, and the other, his enabling of vs to walke in newnesse of life.

Mortification.

Vivification.

Rom. 6. 11.

Q. What is adoption?

A. It is the Fathers making sinners, sonnes and heires of his kingdom in Christ.

Adoption.

Ioh. 1. 12.

Rom. 8. 17.

Q. What is intercession?

Ephes. 1. 5.

A. The vertue and efficacie of Christs death and obedience, presenting himselfe to God for vs.

Ioh. 3. 1.

Intercession.

Heb. 2. 17.

& 4. 14.

Q. Why doth the Apostle say, that Christ is made vnto vs, of God, wisdom?

Wisdom.

A. Because as his righteousness, so his wisdom is imputed and given to vs that beleue in him.

Rom. 5.

I Cor. 1. 30

31.

Q. Why doth he set redemption in the last place?

I Cor. 6. 7.

A. Because we are not fully freed from all misery, till after death.

Luk. 21. 28.

Rom. 8. 23.

Q. And are you sure to be confirmed in all these, by the vse of this Sacrament?

crament?

Mat. 28. 20.

Acts 8. 39.

Ro. 10. 13.

A. Yea verily: for God will not faile to blesse his owne ordinance, to euery one that vseth it aright.

Q. Who are they?

Mat. 5. 23.

44 45.

Acts 8. 37.

Ro. 14. 23.

A. Only such as haue knowledge of Religion, faith in Christ, repentance for their sins, with loue to God and all men, euen their enemies.

Q. Haue you all these?

1 Cor. 13. 7

Heb. 11. 6.

A. Yea, I thanke my God, in some competent measure: though my wants be many and great.

Another familiar forme.

Q. Let me heare the summe of your faith?

Faith, or

summe of the
Gospell.

A. I beleue in God the Father, &c.

Q. How many things doth this ancient and Apostolike beleefe teach you?

A. It teacheth me what to beleue; first concerning God, and secondly concerning the Church of God.

Q. What beleue you concerning God?

Mat. 28. 19.

1 Ioh. 5. 7.

A. That there is one God, and three persons, the Father, the Son, and the holy Ghost.

Q. What

Q. What beleue you concerning the Father?

A. That he made me in the beginning in his owne image, & will guide me for ever to his owne glory. Gen. 1. 26. Psal. 73. 24.

Q. What else?

A. That he hath chosen me before all beginnings, in Iesus Christ to be his child: and therefore I am bold to call him Father. Ephes. 1. 3. 4. 5.

Q. What beleue you concerning Iesus Christ?

A. That he is my gracious Lord: because by his death I am freed from death and sin, and by his obedience I haue righteousness and life. Ioh. 20. 18. Rom. 14. 9. 1 Cor. 6. 20

Q. What else?

A. That he maketh most effectuell intercession for me in heauen, whence hee shall come in due time, to deliuer me from all misery. Rom 8. 34. Phil. 3. 20. 2. Heb 9. 28.

Q. What beleue you concerning the holy Ghost?

A. That hee being the power of God, ioyneth me to God, and maketh me (and all Gods elect) partakers of the mercy of the Father, and of the merit of the Sonne. Ephes. 2. 8. 1 Cor. 3. 6. & 12. 4. Luk. 11. 20. Mat. 12. 28. Eph. 2. 18. 1 Cor. 2. 12 Gal. 5. 5.

Q. What

Q. What else?

1 Cor. 12. 4

Gal. 5. 22.

23.

A. That it is he alone, who worketh all spirituall graces in mee, and that maketh all good meanes profitable vnto me.

Q. What beleeeue you concerning the Church?

Gen. 43. 16

Ro. 11. 14.

A. That there is, & hath been from the beginning a number, whom the Father hath chosen, and the Son redeemed, and whom the holy Ghost doth sanctifie, and glorie for ever.

Q. What else?

1 Ioh. 1. 7.

Acts 24. 15.

2 Cor. 5. 1.

Col. 3. 4.

A. That I being one of the number, enjoy the forgiveness of my sins in this life; and that in the end of the world my body shall rise, and be ioyned to my soule, in eternall happiness.

Law of God.

Q. Seeing the rule of loue is the Law of God, contained in the tenne commandements, rehearse the words.

A. I am the Lord thy God, &c.

Q. What doe these ten commandements teach vs in generall?

Deut 6. 5.

Mat. 22. 37.

Mar. 12. 30

A. To loue the Lord our God with all our hearts, and with all our soules, and with all our might, and our neighbours as our selues.

Q. How

Q. How many of them concerne the worship and seruice of God?

A. The foure first: wherein I am Mat. 4. 10. charged to yeld vnto God alone, the Ioh. 4. 23. true and spirituall worship which he hath prescribed in his word.

Q. What bee the cheefe branches of Gods true worship?

A. They are chiefly fixe, that is, knowledge, faith, loue, feare, thankfulnessse, and prayer.

Q. How must you loue God?

A. Unfainedly with all my heart, Mar. 12. 30. soule, thought, and strength.

Q. How may this loue appeare?

A. If I cleaue vnto him with my Deut. 6. 12. heart, worship him with my body, ho- Ios. 22. nour him with my tongue and life, Ps. 58. 13. and carefully keep his Sabbath. Act. 22. 1 Cor. 6. 10

Q. What is the summe of the other six commandements?

A. That whatsoever I would that Math. 7. 12. men should do vnto me, euen so I do Iam. 2. 8. vnto them, and that I loue my neighbour as my selfe.

Q. How may this loue appeare?

A. If I reuerence and respect euery Rom. 5. man according to his calling, yeres, gifts,

gifts, and coniunction with my selfe.

Q. How else?

Rom. 6. 7.

8. 9. 10.

A. If I do tender his life and euery thing that is deare vnto him: that I do not willingly so much as let my thoughts wander to his hurt.

Q. Whence come the graces of knowledge, faith, repentance, and loue?

1 Ioh. 1. 7.

Iam. 1. 17.

A. From God my heavenly Father, the constant Author and fountaine of all good things.

Q. Doth he giue them to all men?

Vers. 5. 9.

A. No: but to them that aske in faith, he giueth liberally, and vpbrai-
deth them not.

Q. Haue you any sound patterne of holy prayer?

Gen. 24. 12.

& 32. 9. &c.

A. There bee many in the Scriptures: but none comparable to the Lords prayer, for a perfect patterne and full direction to pray by.

Q. Rehearse it.

A. Our Father which art in heauen, hallowed bee thy name. Thy kingdome come. Thy will be done in earth, as it is in heauen, &c.

Q. Neede you vse no other forme but this?

A. Yes:

A. Yes: but I must haue an eye to this: and may fruitfully shut vp my particular prayers in this. Acs 4.24.
Mat. 6 9.

Q. Why so?

A. Because it containeth whatsoeuer concerneth the glozy of God, good of his Church, comfort of my body, and saluation of my soule. Ioh. 12. 28.
Eph. 6. 18.
1 Tim 4. 4.
Luk. 18 13.
& 23. 42.

Q. Are the Creede and Commandements to be vsed as prayers?

A. No: But in praying, we are to craue strength to beleue that which is contained in the Creed: and to prize that which is contained in the Commandements. Luk. 17. 5.
Hcb. 13. 30
21.

ANOTHER FAMILIAR
manner of instruction, the most
plaine and easie of all the rest, which
Parents and Masters may with
great fruit propound to
*their familie, especially before
the Communion.*

Q. Rehearse the Commandements.

A. I Am the Lord thy God, which I haue brought thee out of the land of Law/shaw-
my mans
of

misery, and
the rule of
his life.

of Egypt out of the house of bondage

1 Thou shalt haue none other gods but me.

2 Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing, that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a iealous God, and visit the sins of the fathers vpon the children, vnto the third and fourth generation of them that hate me: and shew mercy vnto thousands in them that loue mee and keepe my Commandements.

3 Thou shalt not take the name of the Lord thy God in vaine. For the Lord will not hold him guiltlesse, that taketh his name in vaine.

4 Remember that thou keepe holy thy Sabboth day. Six daies shalt thou labour, and doe all that thou hast to doe: but the seuenth day is the Sabboth of the Lord thy God: in it thou shalt do no manner of worke, thou & thy son, & thy daughter, thy man-servant, and thy maid-servant, thy cat:
tell,

tell, & the stranger that is within thy gates. For in six daies the Lord made heaven & earth, the sea, and all that in them is, & rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

5 Honour thy father and thy mother: that thy dayes may bee long in the land, which the Lord thy God giueth thee.

6 Thou shalt do no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witness against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ore, nor his asse, nor any thing that is his.

Q. Can you keepe all these commandements?

A. No: I breake them daily, in *Sinne.*
thought, word, and deed. *Iam. 3.2.*

Q. How so?

A. Because the law of God is spir- *Rom. 7.14.*
ituall, and I am carnall, sold vnder sinne.

D

Q. What

Q. What doe they deserue that keepe not the law of God?

A. The curse of God, with all the miseries of this life, and the punishment of hell fire euer after.

Deut. 27.

26.

Rom. 6. 23.

Q. By what meanes, or by whom may wee hope to haue deliuerance from this curse?

The remedy.

Act. 4. 11.

A. Onely by Iesus Christ, the eternall Sonne of God.

Q. Shall all men haue deliuerance by him?

Gal. 2. 20.

Act. 16. 31.

A. No: but onely such as beleue in him.

Q. What is it to beleue in Christ?

Faith.

A. To be truly perswaded in heart that by him our sinnes are forgiven, and we made the children of God.

Q. Rehearse the summe of your beleete.

Summe of

Faith.

A. I beleue in God the Father almighty, &c.

Q. How doe men come by faith?

Helpe.

Gal. 5. 22.

Rom. 10.

17.

Act. 20. 32.

A. By the working of y^e holy Ghost through the preaching of the word.

Q. How are they confirmed and strengthened in faith?

A. By the same word, and also by the

the Sacraments.

Q. How many Sacraments be there?

A. Two: Baptisme and the Lords Sacraments.
Supper.

Q. What doth Baptisme teach and assure vs of?

A. That our sins are forgiven, and washed away by the sufferings and bloodshed of Iesus Christ: even as y^e body is washed and cleansed by water. 1 Pet. 2. 21.
Act. 22. 16

Q. What doth the Lords Supper teach and assure vs of?

A. That by the same Iesus Christ, our soules are nourished to eternall life: even as the body is fed by bread and wine, to a temporall life. Ioh. 6. 54.

Q. What means must we vse besides?

A. One speciall meanes that we are daily to vse, is faithfull and hearty prayer to God in the name of Iesus Christ. Prayer.
1 Thess. 5.
17.

Q. Rehearse the prayer that Iesus Christ hath taught vs.

A. Our Father which art in heauen, &c.

Q. How many petitions be there in this prayer?

A. Six. The three first whereof

concerne the glory of God.

Q. What do the three last concerne?

A. The necessities of our owne soules and bodie.

Q. Why do we pray first that God may be glorified?

A. To teach vs that we are to prefer the glory of God, before our owne good.

Ioh. 12. 27.

28.

Rom. 9. 3.

*Certaine Rules for the direction
of a Christian life.*

Watchfulness

Prou. 4. 23.

Mal. 2. 16.

Luk. 12. 35

& 22. 34.

Redeeming

the time.

Ephes. 5. 16.

Col. 4. 5.

1 Cor. 7. 29

1 Pet. 4. 23.

Psal. 90. 12.

Lie downe

and rise

with God.

Pl. 3. 5. & 4.

8. & 37. 5.

Prou. 3. 6.

1 Cor. 10.

31.

KEepe a most narrow watch ouer thine owne heart, words, and deeds continually, not giuing any liberty to wandring thoughts & lusts.

2 Be wise and carefull to redeeme the time which hath bene wickedly, idly, or vnprofitably spent: bestowing no more time in worldly matters then must needs.

3 At night lie downe in peace, hauing blessed God for his benefits, and reconciled thy selfe to him for the sins of the day past. In the morning let him haue the first place in thy heart, committing thy selfe & all thy wayes to his gracious gouernment, & consecra:

seccrating them wholly to his glory.

4 Go to no place, frequent no company, undertake no busines, study or trauell whatsoeuer, without hearty prayer to God, in the name of Iesus Christ, for the obtaining of his holy Spirit and mercifull protection.

*Let prayer
goe before all
businesse.*

Col. 3. 17.

Gen. 24. 12.

Nch. 2. 4.

5 In like manner forget not to perform this holy duty, when thou receivest any mercy from God: whether it be food, apparell, recreation, or any other thing, tending to the health of thy body, or comfort of thy soule: neither be so bold as to deale with any of the creatures of God, till thou hast prayed & praised the Creator thereof.

*Let prayer
be ioyned
with all
blessings.*

1 Tim. 4.

4. 5.

Mat. 14. 19.

6 As prayer must go before, and accompany all the blessings of God, so it must follow the fruition of them. And therefore, herein let every Christian set before him the example of Christ & his Apostles, who after they had received their bodily & spirituall food, & enjoyed the company one of another, gaue thanks to God the father.

*Let prayer
follow the
fruition of
all Gods benefits.*

Mat. 26. 30.

7 And though prayer bee a spirituall thing, & consist chiefly in the attention and earnestnes of the minde:

*In praying
use the
tongue and
voyce.*

Pfal. 16. 9
& 30. 12.
& 3. 4.

yet for the better quickning of the heart and affections, let the tongue and voice be bled as oft as conveniently thou mayest, lest dulnesse and coldnes creape vpon thee.

*Set aside
some time
for godly
exercises.*

Gen 24. 63
Dan 6. 10.
Act. 10. 9.

8 If your calling and estate will possibly beare it, let some time of the day be set apart for priuat prayer, meditation, & reading of the Scripture, or some other choice booke, that may best further you in the knowledge and practise of true godlinesse.

*Things to
be thought
vpon.*

Ier. 12. 1, 2,

3.
Pfal. 107.

43.

Abac. 3. 1.

Mat. 2. 3 1.

&c.

*The worke
of our re-
demption
a speciall
worke.*

1 Cor. 2. 6,

7, 8, 9.

1 Pet. 1. 12.

1 Ioh. 3. 1.

1 Ioh. 3. 10.

9 Bend your minde to thinke often & earnestly vpon the workes of God: as his creating, and governing the world, prospering or punishing the wicked, blessing or correcting his children in this life: with the eternall torment appointed for the one, and the unspeakeable glory laid vp for the other.

10 But aboue all the workes of God, thinke vpon the glorious and gracious worke of thy redemption by Iesus Christ: a mystery that the holy Angels doe admire, and desire to prae into: herein behold the sweet harmony and happy coniunction of the infinite

uite mercy & iustice of God meeting together: and take comfort and delight herein, with thanksgiving.

11 Marke the life and behauour of the wicked, to auoide their steps: and of the godly, to prouoke thy selfe to a holy emulation of the like course: marke also their death with like diligence, & thinke seriously vpon thine owne death, how thou must shortly lie downe in the dust, and part with whatsoeuer delight thou doest here enjoy: that this may breed in thee a contempt of the world, and a longing after the life to come.

The liues & deaths of others, but especially of thy selfe, must bee thought vpon.

Heb. 12. 1, 2.

Iob 21. 23.

24, 25. &

17 13, 14.

Heb. 12. 14

1 Thes. 5.

22, 23.

Reuel. 2. 4.

Our couenāt made with

God must be renewed.

Pf. 26. 8.

& 16. 3.

Neh. 9. 28.

Pf. 119. 106

In company

beware of

breaking the

third and

ninth com-

mandments.

12 Obserue daily how sinne dieth and is weakned in thee: and be careful to shun one sinne, as well as another: and lose not thy first loue (as the most part do:) & delight in the word and worship of God, & in the fellowship of his Saints: but mourne and strive against thy sinnes, renew thy couenant with God for that end.

13 When you be in company, haue a care to receiue and do good, and not hurt, either by your speech or silence, countenance or example: and auoid,

as rocks, swearing, and backbiting, & like common sins against the third & ninth Commandements. Let not
 Ephe. 4.29. & 5.4. Deut. 28. 58. God, or any word or worke of his be mentioned but with feare, or any man named, but with love and due regard of that royall law, Whatsoever ye would, &c.
 Mat. 7.12.

Mens walking in their particular callings, the touch-stone of religion.

Tit. 2.10. 1 Pet. 3.4. 1 Tim. 2.10. Mat. 23.25. 26.27.28. Jerem. 7.9. 10.11.

Ephes. 5.25. & 6.5.6.7.8

Take heed of performing holy duties for fashion sake.
 Heb. 3.12. 2 Tim. 3.5. Heb. 4.2.

14 Among all other things seeke to approue thy selfe to God, his children, and thine owne conscience, touching thy charge & behaviour in that particular place and calling wherein God hath set thee, and towards those persons with whom God hath ioynded thee: as, if thou be a seruant, in obeying thy Master, seruing him with feare and singlenesse of heart: if a master, in guiding thy family according to the word: if a husband, in louing thy wife without bitternes: if a wife, in reuerencing thy husband.

15 Finally, because the corrupt nature of man is so prone to prophanesse and hypocrisie, that when men are once come so farre as to vse the outward exercises of religion (with outmarking in what manner, with what

what feeling, fruit and profit to their
 soules they vse the same) they please
 themselves: take hãde of this deceit
 of Satan, and kãep thy soule with all
 diligence, that these duties bee not
 made matters of course and custome,
 without care and conscience to grow
 better thereby.

Esa. 1. 11. 44

Mat. 15. 8.

Reu. 3. 15.



THE FORMER RVLES

expressed in meeter by a god-
 ly Minister.

A

A Acquaint thy selfe, most narrowly
 Thy minde and heart and life to watch,
 Lest idle thoughts and noisome dreames
 Doe wicked lusts and dealings hatch.

Prov. 4. 23.

Luke 21. 34.

Ios 7. 21.

Gen. 39. 7.

B

Be wise and carefull to redeeme
 Thy precious time, to holy deeds;
 Let not these earthly matters base
 Consume more houres then they must needs.

Ephes. 5. 16.

Psal. 90. 12.

Mat. 6. 33.

Luk. 10. 41. 42

C

Call to thy minde when night is come,
 Thy sins that day, to craue release:
 Thinke on Gods fauours, him to praise,
 That so thou maist lie downe in peace.

Psal. 55. 17.

Dan. 6. 10.

Psal. 66. 4.

8

Ruth. 3. 13.

D

Doth Morne approach and sleep depart?
 First list thy minde to God on hie;

Gen. 28. 16. 17.

18. 19. 20.

Com-

Psal. 90. 14.
25. 16. 17.
27. 8.

Commit thy selfe and wayes to him,
And vow to serue him faithfully.

E

Gen. 24. 12.
32. 32.
2 *Sam.* 17. 37.
Neh. 1. 10.
2. 4.

Enter vpon no kinde of worke,
But craue Gods spirit thee to direct:
Go to no place, nor company,
But pray, from ill Lord me protect.

F

1 *Tim.* 2. 4.
2 *Sam.* 9. 9.
Mat. 14. 19.
Mar. 6. 31.

Forget not, when thou meanst to vse
Gods creatures or his mercies sweet,
For soules delight, or bodies health,
To craue his leaue and blessing mee.

G

Deut. 8. 10.
32. 15.
Psal. 68. 19.
Mat. 26. 30.

Giue vnto God due thanks and praise,
When comfortable vse thou hast
Of any of his blessings good;
Or else he counts them spent in waste.

H

Job. 4. 24.
Exod. 14. 15.
2 *Sam.* 1. 15.
Psal. 5. 2. 3.
16. 9.
30. 12.

Hold this for sure, that in true prayer
The hearts desire is chiefeft thing,
Yet voice will helpe the same to warme,
And banish dullnesse and wandring.

I

Pf. 119. 154.
Gen. 24. 63.
Psal. 55. 17.
Dan. 6. 10

(If possibly thou canst it finde)
Set out some time of euery day
To raue, to pray, and read good bookes,
That grace and conscience increase may.

K

Prov. 16. 4.
Mat. 10. 29.
30.
Iob. 9. 21.
Eccl. 9. 2.
Mat. 25. 32.
3 *Thes.* 1. 6. 7.
Eze. 53. 3. 23.
3. 4. 20.
Rom. 17. 8.

Keep heart and minde much bent to thinke,
How God hath made and ruleth all;
How here he deales with good and bad,
How differ in the end they shall.

L

Like best to ponder Christ his works,
How he thee saued from sinne and shame:

And

And made thee heire of Paradise:
Delight therein, and praise his name.

M

Marke well the liues of good and bad:
Consider eke the ends of both,
To moue thee for to imitate
The vertuous man, and sinners loath.

N

Nurture thy soule with thoughts of death,
That needs thou must from hence remoue,
(Leauing thy wealrh and dearest things)
To fix thy minde on heauen aboue.

O

Obserue how thy corruption dies,
Let not thy dearest sinne deceiue thee:
Why shouldst thou count that sweet or good,
Which may of glory quite bereaue thee?

P

Practise Gods worship with delight;
Ioy in the godlies companie:
With God thy couenant oft renew:
Mourne for thy sinne, and it desie.

Q

Quench not thine owne or others spirit,
By idle or vnfauiory speach;
Let thy behauiour euery vvhere
All good, no ill to others teach.

R

Rehearse no name, no vvorke, nor vvord
Of God vvithout high reuerence:
Speake of no man but louingly,
Although it be in thy defence.

S

Seeke to approue thy selfe to God,
Thy conscience, and Gods children deare,

By

1 Cor. 2. 2.

Gal. 6. 14.

Phil. 3. 8 &c.

Psal. 37. 37, 38.

Mat. 25. 46.

Heb. 13. 7.

Luk. 16. 22. 23.

Iam. 5. 10, 11.

Psal. 39. 4, 5, 6.

Heb. 9. 27.

Eccles. 2. 18, 19.

Luk. 12. 20.

31. &c.

Gal. 6. 14, 15.

2 Cor. 4. 16.

Ephes. 4. 21.

Job 20. 12, 13.

Mat. 5. 29, 30.

Gen. 31. 34.

Man. 16. 26.

Deut. 28. 47.

Psal. 119. 63.

Psal. 39. 1.

Zach. 12. 10.

1 Thess. 5. 19.

Eph. 4. 29, 30.

Ezech. 13. 22.

Mat. 5. 16.

Tit. 2. 3.

Exod. 20. 7.

Deut. 28. 58.

Exod. 20. 16.

Psal. 153.

Acts 24. 16.

1 Thess. 4. 14.

2 Thess. 3. 6.
Ephes. 5. 12.
25. 6. 1. 59.

By dealing in thy calling, and
With such to whom thou art most neare.

T

Exod. 20. 7.
Ephes. 6. 12.
Lev. 27. 9.

Rev. 3. 15. 16.

Take heed lest Satans craft (by meanes
Of natures bent t' hypocrisie
And to prophanenesse) make thee vse
Religious duties formally.

V

Mat. 23. 8 &
6. 5. 6.
Mat. 23. 29.
Mat. 23. 28. 19.

Vse not the same for fashions sake,
Or for thy credit, but with care
Thy God to please, that in the end
Both soule and bodie well may fare.

W. L.

Graces before meat.

Most gracious God & louing Father,
We humbly beseech thee to forgive vs
all our sinnes. Be present with vs, and
blesse vs, and all thy good creatures proui-
ded for vs. Giue vs grace to receiue them
thankfully as from thy hand, and to vse
them soberly as in thy sight, to thy glozy
and our owne comfort, through Iesus
Christ our Lord. Amen.

Blesse good Lord, thy holy Church, our
gracious King, his royall Familie, and
Realme, and send vs eternall life through
Iesus Christ our Lord.

Another.

Heauenly Father, we humbly beseech
thee to pardon all our sinnes whereby
we haue made our selues vnwoorthy of the
least

least of thy mercies. Let not thy good creatures provided for vs be an occasion of dishonouring thee, disordering our selues, or offending our brethren: but so sanctifie them to vs, and vs to a wise and sober vse of the, that we may thereby be made more fit to doe thee seruice, procure the good of our brethren, & follow the duties of our callings, to thy glory & our owne saluation, through Iesus Christ our Lord. Amen.

Blesse good Lord, &c.

Another.

MERCIFULL Father, we humbly beseech thee to forgive vs our finnes. Touch safe good Lord, so to blesse our meeting, meates and drinckes, that therby our health may be continued, brotherly loue increased, and we made euery way more able and willing to walke before thee in duties of Christianitie and our callings, to thy glory, our owne saluation, and the good of others, through Iesus Christ our Lord, Amen.

Another.

LORD, wee beseech thee to pardon our finnes, and sanctifie the foode which thou hast provided for vs. Grant that hauing so many pledges of thy loue, wee may blesse thee in our hearts, and in all our behaviour, to thy glory, and our owne saluation, through Iesus Christ our onely Mediator, and Advocate.

Graces

Graces after meat.

WE humbly thanke thee, O Lord
 heauenly father, for refreshing our
 fraile bodies with thy good creatures, be-
 seeching thee likewise to feede our soules
 with thy lively word, that we may glorifie
 thee both with our soules, and with our
 bodies, through Iesus Christ our Lord.
 Lord blesse thy Church, &c.

Another.

Honour and praise bee vnto thee, O
 Lord heauenly Father, for all thy mer-
 cies bestowed vpon vs, and for the foode we
 haue now receiued of thy bountifull hand.
 Make vs thankesfull for it, and giue a bles-
 sing to it: that thereby our health, and
 strength may bee continued for the better
 performing all holy duties of Christiani-
 tie, and our seuerall callings, to thy glo-
 ry, and our comfort, through Iesus Christ
 our Lord.

Another.

Blessed be thy name most gracious God,
 and louing Father, for feeding vs now
 and at all times. We beseech thee to par-
 don and passe by all our sinnes, and infirmi-
 ties, whereby heretofore or at this time we
 haue offended thy Maiestie: and grant that
 we may hereafter keepe, and more carefully
 watch ouer our hearts and wayes, to thy
 glory, and our comfort, through Iesus
 Christ our Lord.

Another.

Another.

Blessed Lord, we beseech thee to make
vs truly thankfull to thy Maiestie for
all good things, and for thy loue, the foun-
taine thereof, and for Iesus Christ, the
foundation of thy loue, and for all other
fruits and tokens of thy fauour, and for the
good we haue now receiued: which we pray
thee so to blesse vnto vs, that we may be the
fitter to doe thee seruice, through Iesus
Christ our Lord. Amen.

F I N I S.

Egerton, A Briefe. STC 7531.

Formerly bound with 14 other catechisms. See Nowell, A Catechisme, 1614, STC 18735, for description and complete list.

When this volume was taken apart for rebinding, in May 1946, the present work was examined and found to be as follows:

Collation: A-D³

Condition: All pairs of leaves conjugate.

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